pagan; have largely been forgotten and whose harmony is unimportant. 771

If the account of contemporary religion is related to that of Ottoman times, little can be found which indicates that this is an area of change. The chief complaint of the amateur theologians was not of increasing impiety, but rather of unorthodox practices, and this conflict of puritan with popular religion is centuries old. One striking omission may be denoted, the lack of condemnation of the government elite for gambling or drinking, two diversions prohibited by the faith, in which the townspeople find no interest. In seeking to define those places in which the collision of the modern state with Kurdish life has evoked conflict, it is curious to find that the forbidden amusements of the officials and officers are not used in the criticism of the new order which they represent. However, alcoholic beverages are not retailed openly in the town and the government elite amuses itself in private. It is possible that the exclusive atmosphere of these parties, together with the new and unfamiliar prestige of the officials and officers, overrides possible defamation. Similarly, the most articulate demagogues of Kurdish independence are drawn from the official class and, insofar as they think of themselves as "progressive" like their Arab colleagues, they remain silent about such matters. It was not possible to determine whether or not the revolts of the past were partially phrased in religious terms, but it

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